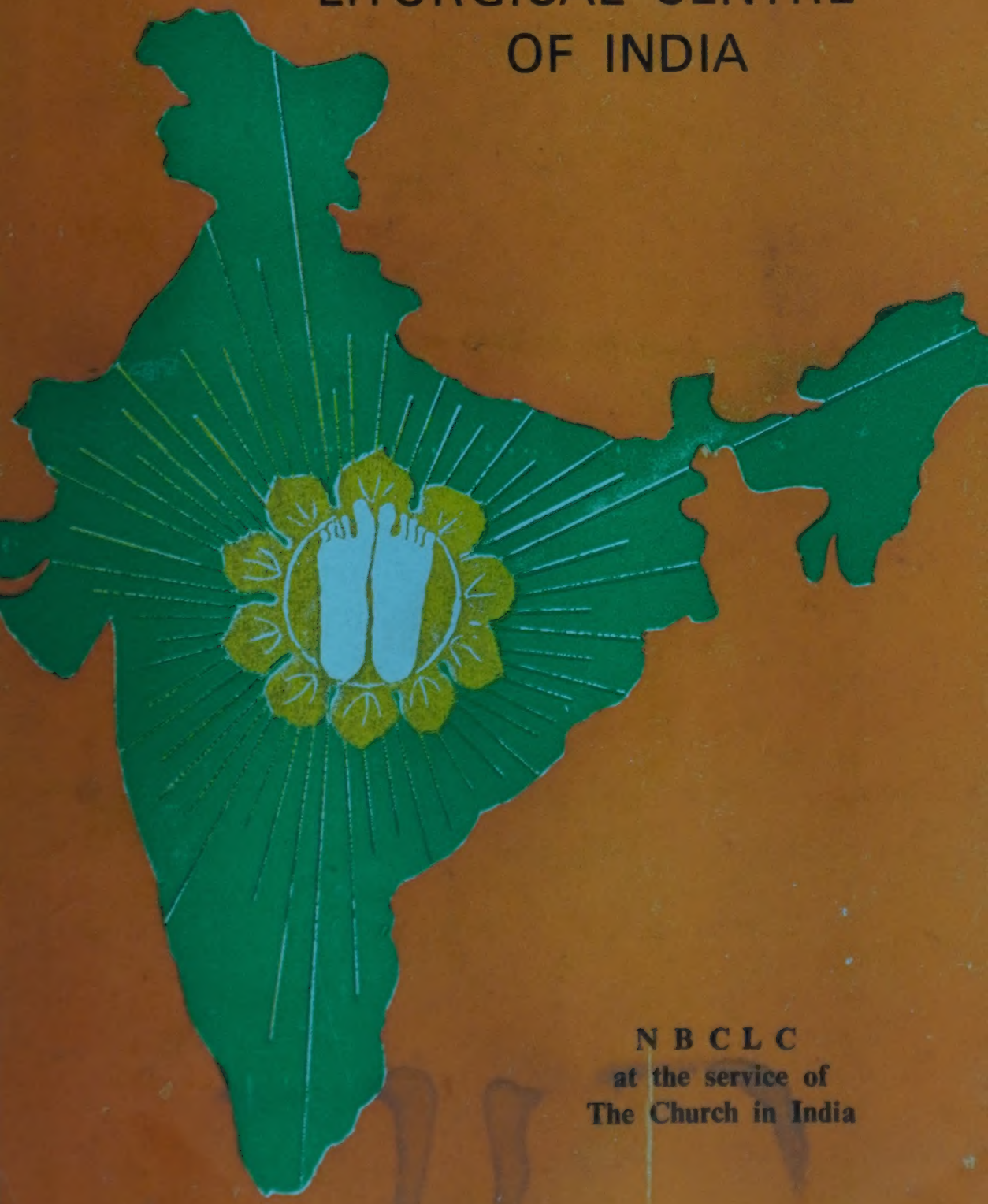
NATIONAL BIBLICAL CATECHETICAL LITURGICAL CENTRE OF INDIA



N B C L C
at the service of
The Church in India

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COMMUNITY HEALTH CELL
47/1 St Mark's Road, Bangalore - 560 001
India
Bangalore-560034

NATIONAL BIBLICAL CATECHETICAL LITURGICAL CENTRE OF INDIA

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NBCLC
at the Service of
The Church in India

POST BAG 577, BANGALORE—560 005
1979

I. *ORIGIN:*

The National Biblical, Catechetical and Liturgical Centre (NBCLC) is an All-India institution of the Catholic Bishops' Conference of India (CBCI). It is the outcome of a decision taken at their General Meeting in Delhi in October 1966. The Bishops decided to found in Bangalore a National Catechetical and Liturgical Centre to promote and co-ordinate renewal in these two fields. The Biblical Section was added to it in April, 1971. The Bishops also constituted 3 Episcopal Commissions connected with the 3 subjects: Biblical Apostolate, Religious Education and Liturgical Renewal.

Fr. D. S. Amalorpavadass was appointed Director of the Centre in October 1966. He is also the Secretary of the 3 Commissions mentioned above. He started work in Bangalore on the 6th of February 1967. The Centre was officially inaugurated by His Eminence (late) Valerian Cardinal Gracias, President, CBCI on the 7th of March, 1967.

From humble beginnings the Centre has gradually developed into the present stage of structure and service. It is indeed an instrument of the Spirit for the renewal of His Church in India.

The establishment of the National Centre by the Hierarchy is a providential event, inspired by the Spirit. This is evident from the urgent needs of the hour met, from the favourable response and reactions received from all over, from the gamut of services asked for and rendered, and from the abundant fruits that this period of the past thirteen years has borne.

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II. *AIM:*

To plan and implement on a national level under the guidance of the hierarchy a programme of biblical, catechetical and liturgical renewal in India, within the overall framework and movement of Church Renewal in India and according to the spirit and programme of II Vatican Council and the exigencies of the Post-Vatican period. Thus it is to be an agency to promote and co-ordinate renewal at national level in collaboration with regional and diocesan agencies.

III. *THE SPIRIT:*

From the outset, the National Centre was more concerned with discovering and fostering the spirit that should animate its activities than with the organisation of structures and means of efficient administration however important the latter may be. Conscious of the dangers of institutionalism, the Centre wanted to imbibe, to preserve, to incarnate and to spread the spirit that inspired the foundation of this new institution.

Now the spirit of the Centre can be summed up in three words, so to say:

National *Pastoral* *Diaconal*

National: The Centre would maintain a comprehensive vision of the Country and the Church at large and be concerned with their problems without, for that matter forgetting the regional, diocesan and local situations, aspirations and needs. It implies on the one hand,

planning and implementing a programme of renewal co-ordinated at the national level and, on the other taking into account the variety of languages and religions, the diverse cultural and political situations, the background of missionary history and tradition, the present work, handicaps and resources of each Region. The Centre must combine, therefore, concern for unity and co-cordination with due respect for autonomy and variety. It must follow an overall policy and promote harmonious development at the national level while recognising the cultural and pastoral pluralism. Consequently it must leave room for adaptation and creativity. In short, the Centre would have a vision and a heart large and sensitive enough to embrace the whole country and every region/diocese in it but keeping a constant watch against both regional parochialism and national uniformity.

Pastoral: The Centre is not only a national institution but an ecclesial one. Hence the second aspect of the spirit of the Centre should be 'pastoral'. Pastoral is that by which the mission of the Church is fulfilled. Any action or institution worth being called ecclesial or pastoral should reflect the *community character* of the Church. Therefore every pastoral action must be done in a group, as a community, with team spirit. This implies grouping together the whole People of God in India, creating channels of communication, setting up organs of dialogue, and giving means and opportunities for co-operation. Our ambition is to build up a community first at the National Centre and from here to extend the fellowship to the whole country by widening the group while strengthening the bonds of union among the existing members, layers, levels and areas.

This also includes recognising various tendencies and bringing together different groups. The Centre would like to avoid every conflict between the Bishops and the faithful, the institutional and the charismatic aspects, the structure and the spirit, though a tension between them is normal. This tension is desirable in order to seize the reality, to respond to it creatively and to recoup all the elements of an authentic pastoral ministry in the Church. In short tension is the condition of being dynamic and vital.

More particularly the Centre wishes to discover and to pool together *all the charisms* for the common good of building up the Church. Every effort will be made, therefore to see to it that none is excluded or neglected, blocked or marginalised. Instead since the Spirit has distributed his charisms to those whom he wills, and since these are varied and indispensable for the Church the Centre would involve them all in its activities. It will look for charisms wherever they are found, accept the inspiration and suggestion coming from them, recognise the work done by various people, however modest they be and take the initiative of inviting them to consultation and collaboration with the Centre.

Diaconal: Finally every pastoral action should be *diaconal,* a humble service in imitation of Christ, the Servant of God and in keeping with the very nature of the Church which is ordained to the service of mankind. The service to be offered by the Centre must necessarily be relevant and meaningful. This requires on the part of those who serve to know the wishes and needs of those whom they serve by consulting and listening to them through correspondence, visits and meetings.

IV THE MAIN THRUST

The main thrust of the Centre in the renewal movement is threefold whatever be the area and aspect of renewal:

1) *Indigenization* or inculturation, the process by which the Church becomes really incarnated in every human group, in every place and time and in every culture or religious tradition, the process by which every aspect of the Church's life and each of its activities can be authentic and meaningfully expressed through its socio-cultural-religious signs.

2) The second important concern is awareness of and identification with the reality of India and to be genuinely *committed to social justice* and contribute through everything to the creation of a just and human society.

3) Both inculturation and social justice should be promoted in a living dialogue with people of other religions and ideologies: *inter-religious dialogue.*

Thus inculturation, promotion of social justice and inter-religious dialogue will make the Church incarnated and authentic, its renewal credible and purposeful and its witness relevant and meaningful.

It is obvious that the *Biblical* inspiration in all this is basic and indispensable. This has to be inculcated among all sections of the Church by means of *religious education.* And this process should culminate in the celebration of an authentic, experiential and indigenous *liturgy* which in turn will become a source of inspiration and impetus for commitment to the service of society and the Church. Thus will emerge gradually an authentic Indian Christian Spirituality marked, among others by a deep God-experience in prayer and humble service to society.

V. *POLICY:*

The spirit outlined above must influence and has in fact influenced the shaping of the policy of the Centre and the implementation of its programme of renewal. The policy of the Centre may be spelt out in the following clauses:

To be an animating force and executive organ of biblical apostolate, pastoral catechetics and renewed liturgy.

To promote and orientate renewal all over India respecting competences, recognising charisms by fostering talents and bringing them together for effective and fruitful service, by encouraging initiatives ensuring right orientation of efforts and coordinating activities of isolated nature.

To create an atmosphere of freedom and confidence, understanding and fellowship, to offer the warmth and joy of community living and the support and encouragement of solidarity to those who work in isolation by being a rendezvous for the whole Church in India, for various groups of people, where leaders and promoters of Biblical, Catechetical and Liturgical renewal at various levels and spheres will meet to refresh their spirit, assess their work, exchange views and news, and plan out their future course of action in mutual support and in a concrete manner.

To have a long-range vision and policy and to make an overall planning but to implement at all cost a concrete and modest programme of work every two years.

To plan on a national level for the whole country but with due regard for regional autonomy and pluriformity, and to offer common guidance which will lend itself to adaptation to regional needs and situations.

Not to replace or overlap with the work of diocesan and regional centres/commissions, but to help them to co-ordinate their activities and to make their services and achievements available to other dioceses; pooling for distribution. According to the principle of subsidiarity the Centre will not do here what others do or what others can and should do and that well.

To aim at serious and solid work of lasting value and to maintain a certain quality and standard worthy of the national level, to initiate, stimulate and encourage creative work as befitting an adult local Church, and originality being an exigency of relevance, authenticity, maturity, and catholicity of the Church.

To situate and integrate our work in the total pastorale of the Church by being in constant contact and collaborating with the various sections of the pastoral action and likewise to march together and to maintain liaison with the sister churches of the whole world in mutual dialogue and sharing.

This calls for channels of communication, organs of dialogue and structures of operation and collaboration.

VI. ORGANIZATION:

At the national level:

The CBCI operates among others by means of Episcopal Commissions for the various sectors of the Pastorale. Three Commissions (commonly called the CBCI Commission for the Bible, the CBCI Commission for Catechetics and the CBCI Commission for Liturgy) are the link between the CBCI and the NBCLC.

Each of these commissions consists of three bishops, elected once in two or four years, and of about 30-40 appointed consultors from among priests, sisters, brothers and lay people. These Commissions meet about once a year, discuss matters of policy, review the long-term programme and decide upon short-term programmes of activity. The Director of this Centre and the Secretary of each of the three above-mentioned National Commissions has been the same person, from the beginning till now, Fr. D.S Amalorpavadass.

The National Centre, in order to operate effectively, has set up structures at regional and diocesan levels. It has a net-work of regional centres/commissions and diocesan services with or without centres.

At the Regional level:

The whole country is divided into regions according to geographical, linguistic and cultural affinities; and every region has either already a regional centre or commission or will have one soon. Each Regional Centre/Commission co-ordinates a certain number of dioceses and promotes biblical, catechetical and liturgical renewal in those dioceses by means of courses, training

programmes, visits, technical guidance, preparation and distribution of aids like syllabi, texts, audio-visual aids etc.

At the Diocesan level:

Each diocese has a full-time or part-time Diocesan Director of Catechetics (DDC), a Diocesan Promoter of Biblical Apostolate (DPBA), and a Secretary of Diocesan Liturgical Commission (SDLC). Some of them have had a technical and professional training either in foreign institutes or at the higher Institute of the National Centre, in Bangalore.

Houses of Formation

The National Centre co-ordinates not only the regions and dioceses but also promotes the teaching of and practical training in catechetics and liturgy in about 30 Major Seminaries and religious Scholasticates of India, by regular correspondence with the professors of catechetics and liturgy in seminaries, by proposing to them programmes for teaching and by convening periodical All-India Meetings. It also works with professors of Holy Scripture for the promotion of biblical apostolate.

VII. *INSTITUTIONS AND DEPARTMENTS OF THE CENTRE :*

A. *The institutions :*

In this campus we have 3 kinds of Institutions, all integrated into one :

1. *Official Secretariate* of Three Episcopal commissions of the CBCI.

2. *Three institutes of research, formation and publication:* Officially in Bible, Catechetics and Liturgy including indigenous Liturgy and Spirituality, Arts, Prayer groups and movements, Charismatic renewal and Ashrams.

   Unofficially in theology, ecumenism, evangelization and dialogue.

3. *Three National Centres: Triple Centre:*

   National Biblical Centre
   National Catechetical Centre
   National Liturgical Centre

B. *The main tasks/departments of each National Centre:*

A. Biblical B. Catechetical C. Liturgical

1. *Planning* for Renewal: Long-term and short-term programmes; initiatives for consultation and action, evaluation and reports.

2. *Executive Secretariate* of the three Commissions of the CBCI to implement CBCI decisions.

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3. *Research,* Studies and Experimentation:

through Sub-commissions,
Experimentation Centres,
Research Seminars
Surveys, and
Consultations.

4. *Publication* and Information:

Circulars (nearly 60 per year),
Newsletters-Bulletins (six to ten per year),
Monthly Review *'Word & Worship'*,
Books and booklets (40-50 per year),
Documents (ten to twenty per year) etc.
cfr. our Catalogue.

5. *Formation:* This is the most important department and much of the time and resources are devoted to it.

Five different types of training programmes:

—National Seminars of 2-week duration each (about six per year) open to all, each attended usually by 200 to 400 participants.

—Mobile Seminars in dioceses (10 per year) chiefly for the Clergy.

—4-month Intensive Training Institute (ITI) in self-renewal and church-renewal once a year for diocesan directors and formation of religious.

—Refresher Courses for Bishops and Major Superiors of Religious.

—and evening lectures or one-day seminars for the lay people, religious, etc. of Bangalore.

6. *Organisation,* animation and co-ordination of renewal at all levels: National, Regional, Diocesan, Congregational and Institutional:

especially through
—correspondence,
—communication,
—reports and
—All India Meetings on each subject
(Consultations, once in 3 years)

7. *Media of communication:* information on, production and distribution of audio-visual group media, and promotion of liturgical arts;

e.g.—photo language
—wall posters
—slides series

8. *Pastoral integration:* regular contact and collaboration with all the other sectors of the pastoral within the country in view of pastorale d'ensemble, especially with the other commissions of the CBCI with youth movements, lay apostolate organisations and religious orders.

9. *International liaison* with about 100 national and international institutes all over the world.

10. *Communication* with 5 Sacred Congregations and 3 Secretariates of the Holy See, Vatican.

VIII. *PROGRAMME OF WORK:*

Long-Term

A long-term programme (for 25 years) was drawn up, approved by the Commissions and submitted to the CBCI on the occasion of the Inauguration of the National Centre, March, 1967. For the unit of renewal in society and in the Church is 25 years or one generation.

Short-Term

Every two years the respective Commission and the Centre draw up a (two-year) short term programme of activities, corresponding to the term of the Commission, and submit a biennial report to the General Meeting of the CBCI.

(Cfr. e.g. the programmes for 1967-69; 70-71; 72-73; 74-75; 76-77; 78-79; 80-81).

IX. *REGULAR CORRESPONDENCE:*

All this entails regular, vast, and intense communication with all. The Centre maintains communication, through official correspondence, among others, with:

—all the Bishops of India, and the various organs of the CBCI.

—a large panel of Consultors of the 3 Commissions (about 100)

—the chairmen and secretaries of regional (Linguistic) and diocesan liturgical commissions, with regional and diocesan catechetical directors, with the professors of catechetics, liturgy and Scripture in Seminaries, with heads of Catechists' training schools,

—the diocesan and regional promoters of biblical apostolate, and translators of Bible into various languages of India.

—the various Christian ashrams in India and leaders of Charismatic renewal movement. A huge amount of correspondence is involved with numerous (2000) applicants of seminars and with those who order for our publications.

—the Conference of the Religious of India and all its units.

—all the associations of lay people and lay-apostolate movements.

—all those who have been trained at the Centre by any of the Courses, chiefly lay people and ITI graduates.

—all renewal agencies of other sectors of the Pastorale, in view of pastorale d'ensemble.

—several dicasteries of the Holy See, Vatican.

—all the other Christian Churches, their agencies and institutions.

—about 100 national and international institutes of biblical studies and apostolate, catechetics, liturgy and pastorale in other countries.

X. *ADMINISTRATION:*

The NBCLC is a registered Society under the title: *"All India Biblical, Catechetical And Liturgical Centre"* under the Mysore Societies' Registration Act, 1960 (Mysore Act No. 17 of 1960), (S. No. 81/72-73), dated. 22.6.1972.

The Centre functions officially under the auspices of the Catholic Bishops' Conference of India (CBCI), the highest authority in the Catholic Church in India.

Official relationship between the Catholic Bishops' Conference of India (CBCI) and the National Biblical Catechetical and Liturgical Centre (NBCLC), is secured by the three Commissions of the CBCI (commonly called the CBCI Commission for the Bible, the CBCI Commission for Catechetics and the CBCI Commission for Liturgy), and concretely by the fact that the Chairmen of these three Commissions are ex-officio members of the Society of the All-India Biblical, Catechetical and Liturgical Centre.

The Chairman of one of the three CBCI Commissions connected with the Centre and designated by the Standing Committee of CBCI is responsible to the Standing Committee for the implementation of whatever guidelines laid down by the CBCI for the National Centre.

All the *properties,* both movable and immovable belonging to the Centre vest in the Governing Body of the Centre as set out in the Rules and Regulations of the All-India Biblical, Catechetical and Liturgical Centre, (nos. 9, 11 and 18). All financial transactions come within the competence of the Governing Body of the Society as per no. 12 of the same Rules and Regulations.

Welcome to NBCLC of the CBCI

COMMUNITY HEALTH CELL
326, V Main I Block
Koramangala
Bangalore-560034
India

Claim it as your own

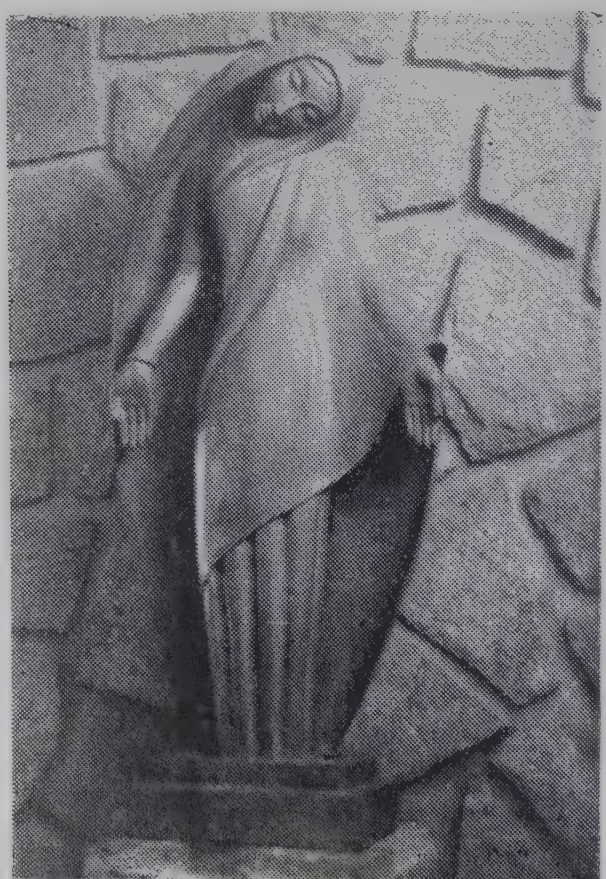
Be at home—Feel at Home

Dying you destroyed our death,
Rising you restored our life,
Lord Jesus, come in Glory.

A Risen Community
experiencing and witnessing to
His transforming Power.

Listening to the Eternal Sabdh
and in its strength
To go forth to meet
the challenges of life & renewa

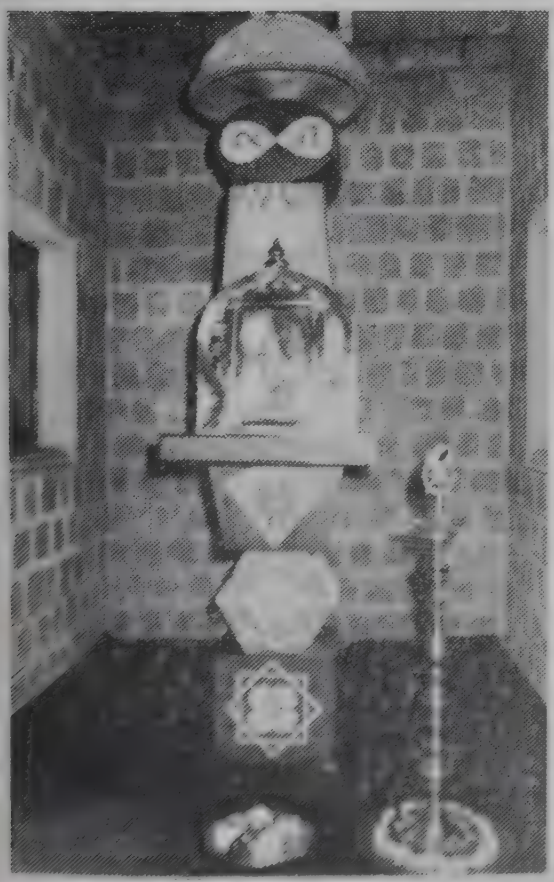
"Joined in
continuous
prayer
together
with Mary
the mother of
Jesus"



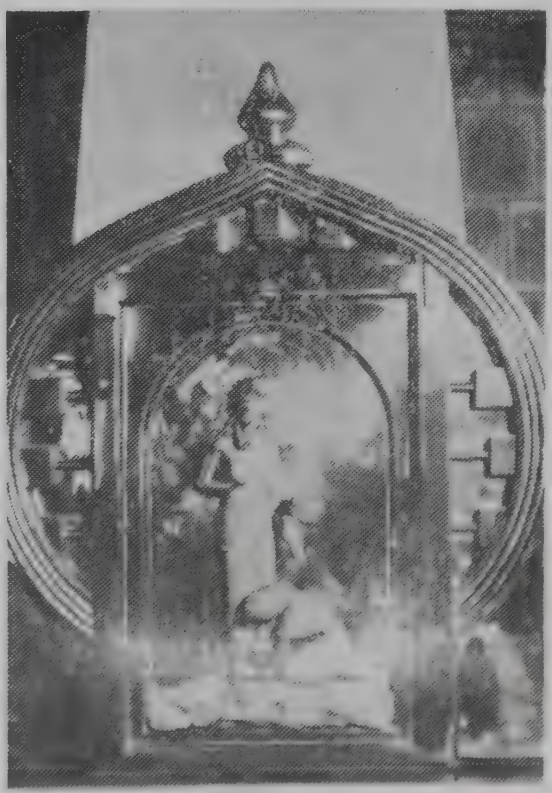
Trying to
imitate her
total openness
and complete
surrender to Go
in all-round
Disposability

"They went as a body to the temple everyday and they praised God"

A Eucharistic Community breaking bread and sharing.

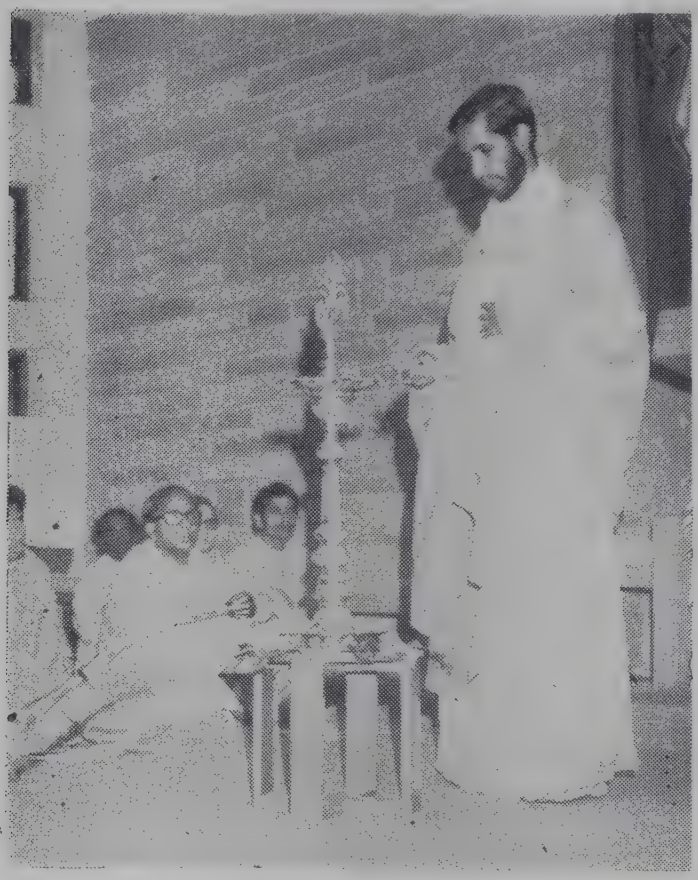


Under the 'Cosmic tree' in Communion with 'God-with-us'.

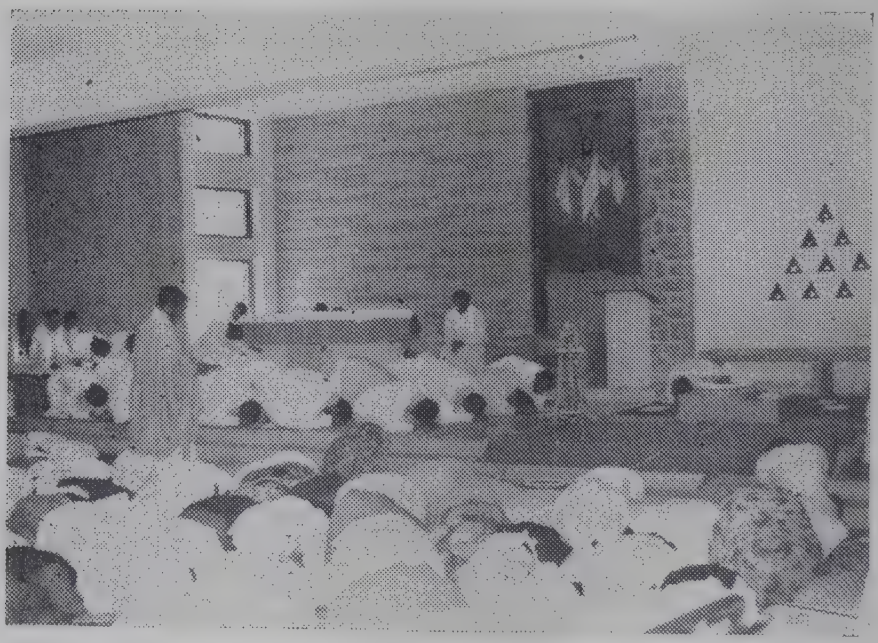


At the feet of the Lord in listening, adoration and self surrender.

Celebration of the Eucharist
According to an Indian Order



Om Jyotisham Jyotishe namah



Panchanga Pranam
The total person in adoration and surrender.

A Praying Community

In Praise and Contemplation of Saccidananda

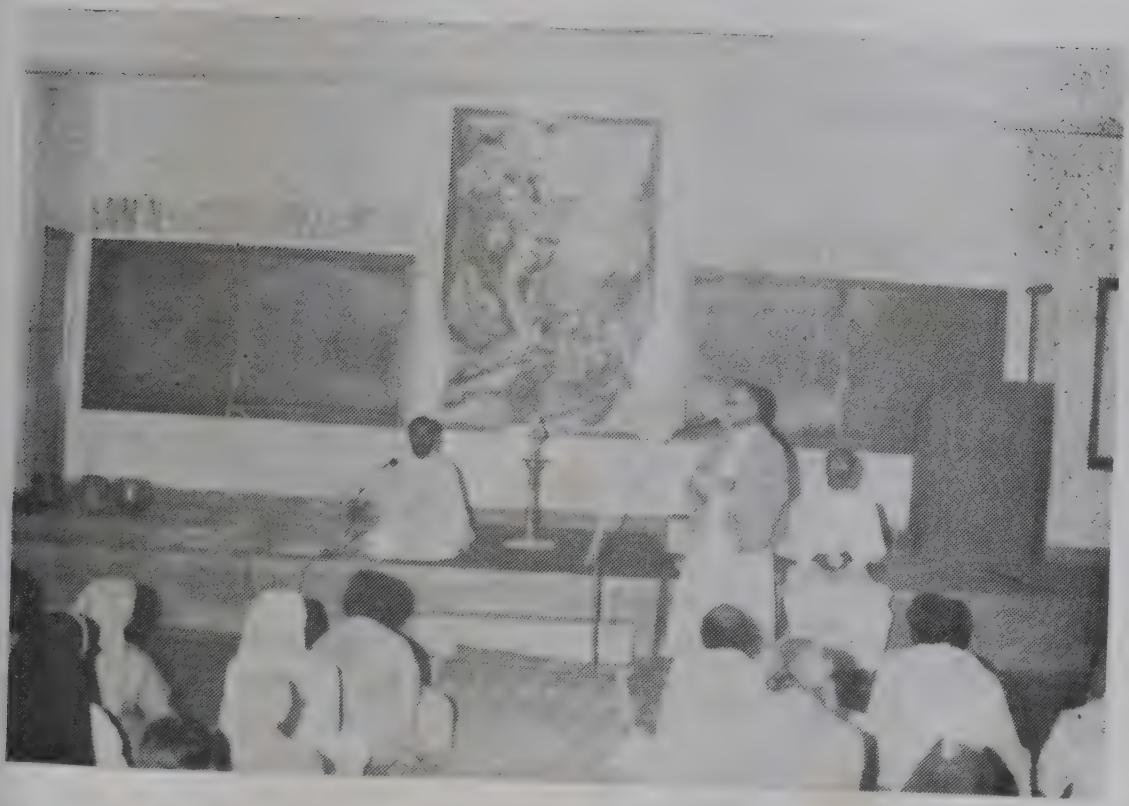
Centre's monthly
on
Liturgy,
Catechesis &
Biblical apostolate
and other
involvements of
N B C L C

National Convention on
Christians of Scheduled Caste Origin

Truly Ecumenical venture

Standing up for the powerless.

All-India Consultation
And Ashramites' Get-together



Searching for an indigenous form of religious life

Pooling together the experiences of the Ashramites

All-India Catechetical Meeting

Inauguration

All India Representation
(from every diocese and every section of God's People)

Animation to Religious Life

Novices of Bangalore

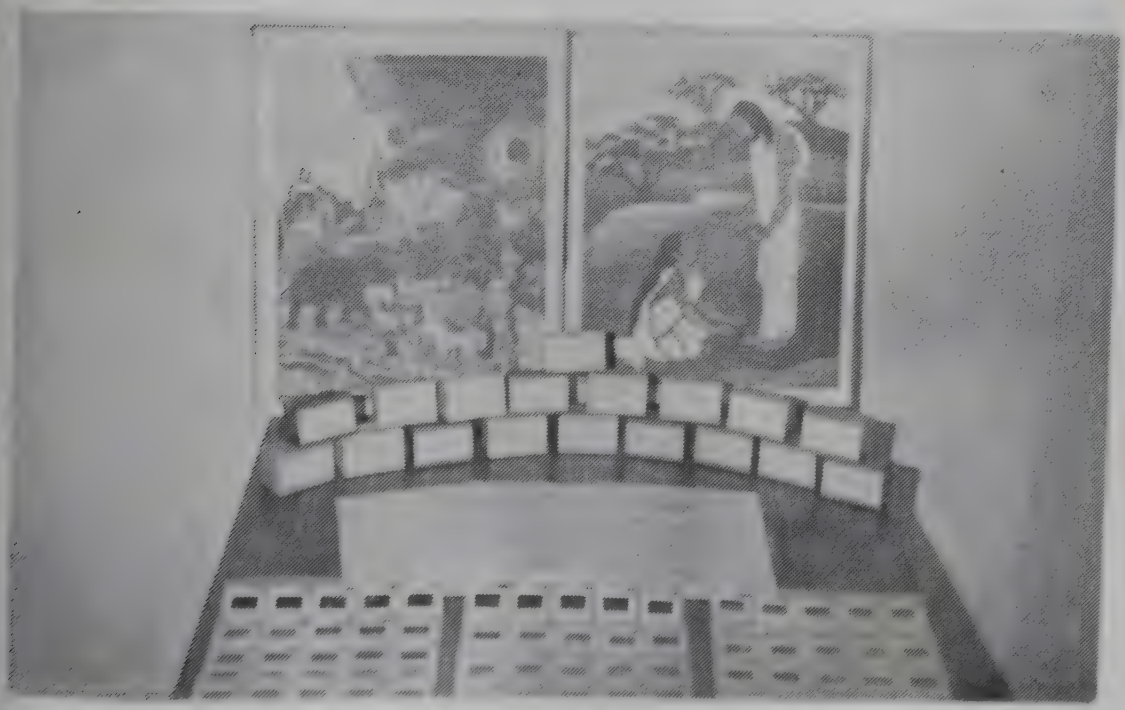
Local superiors from all over the country

A leader is one who knows to listen

Dearth of Leaders?

Communication

Research And Catechetics



Biblical Posters—Photo-language—Slides

A community of love and service

XI. *THE CAMPUS:*

The Centre started in February 1967 in the Catholic Centre of the Archdiocese of Bangalore, thanks to the interest and generosity of Archbishop D.S. Lourdswamy. Subsequently with the generous subsidies granted by Missio, Aachen, Germany (64%), Pontifical work for the Propagation of the Faith, Rome (28%) and Swiss Lenten Fund, Lucern, Switzerland (8%), we have been able to buy a plot of land measuring 2¾ acres and put up eight functional buildings:

Two hostel blocks, (Shanti Sadan, Vimal Bhavan), an administrative block with offices (Amar Jyoti), a dining hall-cum-library and audio-visual exhibition (Snehalaya). Lecture hall-cum-workshops (Brahmavidya) and a Blessed Sacrament Chapel in Indian architecture (Saccidananda).

The construction was started in September 1970 and was almost completed by June 1973.

Due to a steady increase in the number of applications for Courses, we had to increase our accommodation capacity. A new hostel and a building for the publications department were added in early 1978, with the subsidy granted by Missio, Aachen (50%) and by the Pontifical works for the propagation of faith and of St. Peter the Apostle for the Indigenous Clergy, Rome. (50%).

Another hostel, and extension of workshop rooms, office, and dining hall are foreseen and planned.

XII. *THE STAFF:*

There are two kinds of staff:

a) administrative staff and

b) teaching staff

The Director is appointed by the Standing Committee of the Catholic Bishops' Conference of India, and is responsible to the Standing Committee through the Chairman of the CBCI Commission designated for this purpose by the Standing Committee. The Director, assisted by collaborators and advisers of his choice is in charge of the Centre.

The administrative staff consists of about 30 to 40 members: priests, brothers, sisters and lay people, resident and non-resident, appointed by the director.

All priests and religious, men and women working on the staff of the Centre have a fixed tenure of office as agreed upon between the director of the Centre and the Bishop or Religious Superior of the staff member. Lay members of the staff have also an agreement; they are mostly non-resident. The staff members live an intense community life in an atmosphere of prayer and serve the Church in team spirit.

The present staff members are:

Fr. D.S. Amalorpavadass—Director,

Fr. James Connolly, cssr—Asst. Director and in charge of Catechetics department,

Fr. Paul Puthanangady, sdb — In charge of Liturgy Department,

Fr. C. Amirtha Raj—Member of Mobile Team for diocesan Seminars and Seminars for lay people,
Fr. Jacob Theckanath—In charge of Bible department and member of mobile team for diocesan seminars, Bro. R. Amaladas shj.—Audio-Visual Department and Maintenance of the campus, Bro. L. Jayaraj sg.—Maintenance of the campus and Audio-visual department, Sr. Mariella, bs—Accountant, Cashier & Music animator, Miss Joyce Almeida—Catechetics of children, Archivist, (filing), Sr. Jane, sc—Seminar Registrar, Sr. Teresa Kunnath, fdcc—In charge of publications department, Asst. Accountant, Sr. Patricia Astudillo, icm.—Office Coordinator, Sr. Stacia Frances, ssj.—Asst. Editor of 'Word & Worship' and other NBCLC publications, Sr. Audrey, sc.—Manager of Catering, Sr. Prema, osm.—Hostel Warden (Vimal Bhavan) and Librarian, Sr. Winifred, fmm.—Hostel Warden (Shanti Sadan) and Assistant Accountant Sr. Sharon, bs.—Sarcristan and Music Animator, Sr. Virgilia, csst.—Hostel Warden (Arunodaya) Assistant Archivist (Lecture Notes), Sr. Lucy Felcy, bs.—Accountant, Mrs. Mabel Veigas—Stenographer, Miss Padma K—Typist, Miss Sebastina Rani—Typist, Mr. A.D. Diviaraj—Receptionist/Typist, Miss Durga Devi—Typist.

The teaching staff consists of about 50 lecturers drawn from all over India. They are invited to contribute to specific programmes like Seminars, Courses, Institutes and Consultations. Many are invited for panel discussions and occasional talks.

OVERWHELMING RESPONSE AND UNIVERSAL COOPERATION:

A healthy climate prevails at the National level for a serious work of renewal, and we are living a fine epoch in the history of the Church in India. This is a matter for rejoicing. During the thirteen years we have been here establishing the Centre, planning the work, getting things moving, making contacts, listening to people, taking the first steps, launching the renewal movement, implementing various projects, receiving feedback and evaluating the situation and our efforts, we have been overwhelmed by the positive response we have received and by the wonderful spirit of collaboration that exists in the Indian Church. During these years we have been witnesses to boundless enthusiasm, unreserved cooperation, trusting requests for service and appreciative response. Ultimately, it is the spirit of the Council—the spirit of Pentecost that is permeating us, one and all, though in different degrees and at varying speeds. The power of the Spirit and the might of God's Word are evidently at work in the Church of God in India, and lead the renewal movement.

Against this background the prospects for the future cannot but be bright. We know that the whole Church in India is with us and that the Spirit will continue to operate through us. We pray and hope that we may continue to be Spirit-permeated, Spirit-charged, Spirit-led, Spirit-recognizing, Spirit-experiencing and Spirit-sharing. Alleluia!

Praise the Lord!

Great and numerous have been His marvels!!

in and through the NBCLC!!!

Bangalore, (1967-1979) Director and Staff

1st Sept. 1979 NBCLC